









FACTS AND FIGURES  
ABOUT  
CHURCH AND DISSENT  
IN WALES.

BY  
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CARMARTHEN:  
WILLIAM JAMES MORGAN, "WELSHMAN" PRINTING OFFICE, LAMMAS STREET.  
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The following Letters are reprinted from *The Times*, and the Lecture, delivered at Leeds, from *The Welshman*. The writer wishes to add that all the figures have been taken from official records, and that not one figure has yet been proved inaccurate or unauthentic. Some fresh information is given in the Appendices.

# WELSH NONCONFORMITY.

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*To the Editor of the "TIMES."*

SIR,—Welsh Churchmen are much indebted to Lord Selborne and *The Times* for having called the attention of the British public to the state of the Church in Wales. It is related that at a certain European Congress the island of Java was ceded to the Dutch because the English Plenipotentiary present, ashamed to display his ignorance of its whereabouts, sacrificed this valuable possession. We may now hope that the Welsh Church has been saved from a similar fate. The diffusion of accurate information is obviously so important that I ask you to publish these facts and statistics relating to the Welsh Calvinistic Methodists, in all respects the most important Nonconformist body in Wales.

I. Lord Selborne has already made known the views of the founders of Welsh Methodism with regard to the Church. This argument—which you justly describe as one of sentiment—I would ask leave to fortify by the following quotation from “The Rules, &c., of the Welsh Methodists read and agreed upon in their quarterly association” at Bala, June, 1801 :—

We do not designedly dissent or look upon ourselves as dissenters from the Established Church. In doctrine we exactly agree with the Articles of the Church of England, and preach no other doctrines but what are contained and fully and clearly expressed in them. We highly approve of her excellent and most evangelical Liturgy. . . . Making a sect or forming a party is not the object we are aiming at. God forbid!

II. The following statistics, taken from the official year books of the Welsh Calvinistic Methodist body, are very important. The total number of communicants admitted by the whole Welsh Methodist body in the year 1884 was 10,655; in 1885 it was 7,723; and in 1886 it was 6,401. The decrease here is large and steady. The total number



of hearers (*i.e.*, all who attend the chapels) in 1877 is given as 275,406, and in 1886 as 277,147. This shows for the last ten years an increase of only 1,741. It is also note-worthy that the number of hearers for 1886 is less by 892 than the number returned for 1885.

To pass from numbers to finance, I find from the same official authority that the total sum collected by the whole Welsh Methodist body in 1884, was £173,845; in 1885, £172,012; and in 1886, £167,794. Here again the decrease in receipts is regular and serious. The receipts for 1878 were actually larger than in 1886. But the most remarkable fact recorded in the official year-book is the rapid growth of the debt on the chapels. In the year 1878 the chapel debt was £246,926; in 1881, £311,294; and in 1886, £323,118. The sum of money devoted to paying off the chapel debt in 1878 was £43,508, and this sum has been steadily decreasing until, in 1886, only £31,440 was given to this purpose—that is to say, that while the chapel debt has been increasing rapidly, the annual contributions towards its liquidation have decreased as rapidly.

To summarize, the statements published and authorized by the Methodist body themselves prove that the number of communicants annually admitted and the total annual receipts of money have both steadily decreased, while the chapel debt has grown into what their own Moderator described as “a terrible difficulty.”

While I fully recognize the zeal and liberality of the Welsh Methodists, I cannot help feeling that they would act more wisely by coming back to “the old fold” than by seeking to involve the Church in entanglements similar to their own.

Your obedient servant,

A. G. EDWARDS.

October 31st, 1887.



*To the Editor of the "TIMES."*

SIR,—I venture once more to trouble you with statistics on this important subject.

(1) The official reports of the Welsh Calvinistic Methodists, quoted in my last letter, established these facts—viz., that since 1884 the number of communicants annually admitted has decreased by 4,254, that last year shows a decrease of 892 in the total number of hearers, and that last year their total receipts were less than in 1878 and £6,051 less than in 1884.

Before I give further facts, this statement is necessary. The last official report gives the total communicants on the roll as 129,458, and the hearers as 277,147, for the whole Welsh Calvinistic Methodist body. This is how the Methodist statistics are compiled. A printed form is yearly sent to each chapel with a request that it be filled in by the time the two scrutineers, appointed annually to inspect the records of every chapel, come round. "Hearers" on this form—before me as I write—are thus defined—viz., "All who attend the chapel meetings (members and hearers who are not members; children and adults), although they are not all present at the same time." Some year ago I asked one of the most influential Methodists in Wales, who had himself recently acted as scrutineer, how it was that the proportion of communicants to hearers was so abnormally large. His reply was as follows:—

"My experience is that the communicants' roll in every chapel is unreliable, because a percentage—in many cases as high as 25 per cent.—of names that ought to have been erased are left on the register." He added, "The most reliable statistic in our returns is that of the number of communicants annually admitted."

I now proceed to give from the official reports some additional and suggestive facts. The Welsh Methodists

have two periodicals, authorized and circulated by the denomination—viz., *Y Drysorfa* (for adults) and *Trysorfa Plant* (for children). The estimated profits for the first of these has fallen from £398 2s. 4d. in 1878 to £356 13s. 8d. in 1886, and for the latter from £725 18s. 11d. in 1878 to £622 5s. 1d. in 1886. The total contributions to the ministry were in 1884 £74,068, in 1885 £73,595, and in 1886 £72,167, a drop of nearly £2,000 in two years, although the ministry meantime increased in number. At the General Assembly last May the specially appointed Chapel Debt Committee reported that the personal appeal for subscriptions throughout Wales had been unsuccessful, and that in their opinion “the question of the chapel debt had lost none of its gravity, but deserved the most earnest attention of the General Assembly.” Lastly, I call special attention to this fact. The increase reported in the total number of hearers in the Welsh Calvinistic Methodist body from 1877 to 1887 is only 1,741, while the number of new chapels reported to have been opened during that time is 171, or a new chapel for every ten new hearers.

(2) I now pass on to the Baptists in Wales. My authorities here are the “Baptist Hand Book”—the official year-book for the Baptist Union of Great Britain and Ireland—and the small official “Hand Book” in Welsh for Wales. Wales is divided into 12 Baptist Associations, and in two only of these do I find a full financial statement. In the West Glamorgan Association the chapel debt in 1885 was £38,660, the sum paid off (that year) £3,329, and the interest paid was £1,758. In 1886 these three items stood respectively at £34,330, £1,883, and £1,421, a sensible decrease in the sum paid off. Again, in the East Glamorgan Association the chapel debt in 1885 was £42,247; paid off, £4,220; interest paid, £1,782; and in 1886 these three items

stood at £44,017, £3,097, £1,535—*i.e.*, an increase in the debt and a decrease in the sum paid off and in the interest paid. There were for all Wales in 1883 422 Baptist pastors, in 1884 and 1885 there were 373, and in 1886 there were 366. This is a striking decrease. Again, the number of members for the whole of Wales in 1883 was 73,748, and the chapel sittings 231,464; in 1884 was 72,711, and the chapel sittings 230,023; in 1885 it was 73,828, and the chapel sittings 240,595; and in 1886 it was 73,156, and the chapel sittings 241,615—a decrease in the total number of members during the four years and an increase of 10,151 in the chapel sittings provided. Lastly, the number of those baptized in the whole of Wales was—in 1884, 4,961; in 1885, 4,818; and in 1886, 4,529, a steady and unmistakable decrease in the most significant and reliable item of the Baptist statistics.

(3) The “Official Hand Book” for the Welsh Congregationalists is the *Dyddiadur Annilynol*. The number of members, Sunday-school scholars, and hearers is returned as exactly the same for 1884, 1885, and 1886. This absolutely stationary condition of the denomination seemed to me so remarkable that I communicated with the editor, who courteously informed me the returns were correct. He also added that the numbers had remained the same since 1881. I am correct in stating that the general belief in Wales is that the Congregationalists are decreasing more rapidly than any other sect in Wales; this is largely owing to the dissension about the proposed new constitution. Here I may add that the *Athraw* and *Dysgedydd*—the Baptist and Congregational periodicals—are steadily decreasing in circulation.

(4) “The Minutes of Conference”—the Wesleyan year-book—show that that body numbered in the three Welsh Circuits 22,270 members in 1884, 22,079 in 1885, and

22,087 in 1886. The decrease since 1884 is not large. The Wesleyans are not a numerous body in Wales.

(5) It is desirable to make known some historical facts about the Church in Wales. Mr. H. Richard, M.P., states that "Nonconformity in Wales originated in the reign of Charles I.," and that "the Church is an alien institution obtruded on the country from without." These are the facts. Calvinistic and Wesleyan Methodism are the growth of this century, and the following statement which I have compiled from the official year-books proves that before the Methodist revival the Baptists and Congregationalists were "a feeble folk," and practically owe their rise and spread in Wales to a movement which derived its inspiration and founders from the Church. The total number of Baptist and Congregational chapels founded in Wales between the years 1650-1700 was 36, between 1700-1750 was 37, and between 1750-1800, when the Methodist revival began, the number rose to 133.

Mr. Stuart Rendel, M.P., states "that Nonconformity evangelized Wales and rendered the Welsh people the most loyal, orderly, and religious of the four nations, whereas the Church, prior to Nonconformity, had reduced Wales to almost heathenism." On the other hand, all the evidence goes to show that the Welsh people were then quite as honest, peaceable, and religious as their neighbours. At the present time the wildest Socialism and the most reckless lawlessness are every week openly advocated in Welsh newspapers edited by Nonconformists.

To summarize, the facts given here confirm the statement made by a prominent Methodist minister at the last General Assembly—viz., "that all the Nonconformist denominations in Wales are at the present time decreasing"—and clearly prove that the voluntary principle is unable to bear the strain put upon it.

But the following extract from a speech made at the recent Aberystwith Association by the Rev. W. John, an



eminent Methodist minister, points to a still more serious deterioration. He said:—

Is there not reason to fear that this levity like a destroying plague is entering our chapels? What is this irreverence, even to impiety, at our sacred ordinances? No pretence, much less feeling, of devotion in our worship! The Throne of Grace is approached in prayer, only a few bowing the head, much less bending the knee. Why, even the minister engaged in prayer is disturbed by the whisperings from the deacons' seat, where the plans of the week are being discussed.

Your obedient servant,

A. G. EDWARDS.

Vicarage, Carmarthen, Nov. 10.

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*To the Editor of the "TIMES."*

SIR,—Official statistics, quoted in two previous letters, have established the fact that every Welsh Nonconformist denomination in Wales is now on the decrease. With your permission I would once more give extracts from the official Nonconformist reports bearing upon these two points—viz., (1) the alleged difficulty which the Nonconformists experience in Wales in obtaining from Churchmen sites for their chapels; (2) the spread of English throughout Wales, and the inability of the Nonconformists to provide services in that language. I shall be able to show that the last point is recognised by the Dissenters as the most important question of the day for Welsh Nonconformity.

1. In one of the Letters from Wales which have appeared in your columns, these quotations are given from the *Baner*, edited by the Rev. Thomas Gee, a Calvinistic Methodist minister:—"As the greater part of the landlords are zealous Churchmen and Tories, they are the implacable enemies of the Nonconformists. There are to-day scores of parishes in which there

is not one Nonconformist chapel; the only reason for that is that not an inch of land can be had for the purpose." Again, "It appears that over 2,000 Methodist chapels alone depend for their existence on the good will of the landowners."

I will take the last quotation first. In this year's official report for the whole Calvinistic Methodist body in Wales the following facts are stated on pages 37 to 44. In 1882 a committee was appointed by the General Assembly to report upon the whole property belonging to the Methodists. Their report (given on page 37) states that the Calvinistic Methodists have 1,252 chapels; 652 are freehold and 600 are leasehold. Of the latter in 1883 there were 347 leases which would terminate by the year 2,000, and the total number of chapels in 1883 for which there was neither deed nor lease was 46. Since then nine of this number have been converted into freeholds and three into leaseholds, thus reducing the total for which there is neither deed nor lease to 34. The mind naturally compares 34 with 2,000, and the judgment consigns the writer in the *Baner* to the torture of these official figures. But I return to the first quotation. Since 1883 the Methodists have made an effort to convert their leaseholds into freeholds and to secure freehold sites for their new chapels and ministers' houses. The results of that effort are given in the same report. Out of seven chapels converted from leaseholds into freeholds since 1883, five of these concessions have been obtained from Churchmen, one being from a Welsh arch-deacon. Since 1883 sites for a minister's house in one parish, for a schoolroom in another, and for a new chapel in a third have been given to the Methodists by large landowners, all three of whom are Churchmen. If it is at all necessary to fortify these official Methodist statements, I may add that I well remember years ago hearing it said

by Churchmen of the late Sir Watkin—a Churchman, a Tory, and the largest landowner in Wales—that he was so anxious to be fair to the Nonconformists that it was almost easier to get a site for a chapel than for a church from him.

2. I started by saying that the spread of English in Wales is the most important question of the day for Welsh Nonconformists. The Calvinistic Methodists in their official report for 1882 say, “We cannot maintain our hold upon the country unless we win the towns, and this can only be done through the English language.” Again, in 1883, they state in their official report, “That the weightiest subject of the day appertaining to the Methodist denomination is the spread of English through Wales;” and that year a formal resolution was passed “That the English causes (*i.e.*, in Wales) shall from henceforth receive the special attention of every General Assembly.” In the Baptist year-book for 1878 this statement is made:—“We cannot shut our eyes to the fact that in many districts (in Wales) the use of the Welsh language is decreasing. Like the flow of the tide, the English language is advancing in the Principality. If the Nonconformists in Wales will not or cannot meet the requirements that will follow the change of languages, the power of Nonconformity will be diminished.”

From the Congregational year-book it appears that English Congregational Unions have been established for South and North (in 1876) Wales, because “a large proportion of the rising generation in Wales are being transformed into English-speaking people.” The following statistics, taken from the official year-books of the three chief denominations in Wales, prove that the Nonconformists are unable to provide those English services the need and importance of which they themselves fully recognize.

(a) The full statistics for 1881 (then first published) for



the English Calvinistic Methodist causes in Wales show that the total number of English chapels was that year 103 (*i.e.*, 45 in North and 58 in South Wales); of communicants, 4,290 (*i.e.*, 1,770 in North Wales, 2,520 in South Wales); of hearers, 13,889 (*i.e.*, 6,056 in North Wales, 7,833 in South Wales); the total contributions to the ministry, £4,924 18s. 5d. (*i.e.*, £2,703 17s. 8d. in North Wales, £2,221 0s. 9d. in South Wales); and the total receipts, £11,500 13s. 5d. (*i.e.*, £6,394 6s. 4d. in North Wales, £5,106 7s. 1d. in South Wales).

This year's statistics, which give the results of the strenuous efforts for the last five years of the Methodists to extend their "English causes," are as follows:—The total number of chapels is now 114 (*i.e.*, 49 for North Wales, and 65 for South Wales); of communicants, 6,079 (*i.e.*, 2,403 for North Wales, and 3,676 for South Wales); of hearers, 17,772 (*i.e.*, 7,209 for North Wales, and 10,563 for South Wales); the total contributions to the ministry, £6,485 13s. 6d. (*i.e.*, £3,338 17s. 11d. for North Wales, and £3,146 15s. 7d. for South Wales); and the total receipts, £14,179 4s. 11d. (*i.e.*, £7,423 17s. for North Wales, £6,755 7s. 11d. for South Wales).

At the lowest computation, 600,000 people now worship in English in Wales. Of this number the Methodist communicants average one per cent. The annual increase for the whole of Wales in the English Methodist communicants averages 357. The Church could show a larger increase for the same period in two towns in Wales than Methodism can show in the whole Principality. Well may the official report (for 1886) regret this slow progress, "which ought to be much greater in proportion to the territory that has to be acquired."

(b) The statistics for the Baptist English causes in Wales show that the number of chapel sittings in Wales was 48,063 (5,480 North Wales, 42,583 South Wales) in

1885, and 47,642 (5,350 North Wales, 42,292 South Wales) in 1887; the number of members, 14,349 (1,124 North Wales, 13,225 South Wales) in 1885, and 13,548 (1,040 North Wales, 12,508 South Wales) in 1887; and the number of Sunday school scholars, 17,879 (1,656 North Wales, 16,223 South Wales) in 1885, and 17,299 (1,573 North Wales, 15,726 South Wales) in 1887. These statistics, taken from the Baptist official year-books for 1885 and 1887 show an all-round decrease. If we leave out Montgomeryshire, the Baptists are practically non-existent as an English body in North Wales.

(c) The Congregational year-book does not give any detailed account of the "English causes" in Wales, but it states that there are ninety-three Congregational ministers who minister in English in Wales. I find that the number of Congregational ministers who minister exclusively in English in North Wales is twenty-one. These figures are enough to prove that the Congregational "English causes" in Wales are not numerous. And it is well known that the Congregational "English causes" are weaker than those of the other denominations in Wales.

While I gladly recognize the excellent work done by the Nonconformists, more especially the Calvinistic Methodists, for Wales in the past hundred years, I am compelled by their own statistics to state that their influence is declining. At the beginning of this century the Church, by her neglect of the Welsh language, lost the Welsh people, and now the spread of English seems to have a similar fate in store for Welsh Nonconformity, and threatens to leave its ministers like infants

"Crying in the night  
And with no language but a cry."

Your obedient servant,

A. G. EDWARDS.

Vicarage, Carmarthen,  
Jan. 3rd, 1888.

## THE RELIGIOUS CONDITION OF WALES.

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*To the Editor of the "TIMES."*

SIR,—A "Welsh Liberal Unionist," writing on this subject, quotes statistics to show that Calvinistic Methodism in Wales is not declining, and states that his statistics, "effectually annihilate the ingenious and baseless theories propounded in your columns." May I be allowed to reply to this statement with facts and official statistics?

The total number of communicants and the total amount annually collected are the two statistical items upon which your correspondent relies. Both are unreliable. A Methodist scrutineer, previously quoted, stated that neglected erasures and double entries, resulting from the frequent removals common in a working population, explain quite fairly the unreliability of the first. The admitted test of Church work in a diocese is the number of those annually confirmed, and just so the sure and infallible test of the increase or decrease of Welsh Methodism is the number of those annually admitted as communicants. The number of communicants admitted by the Welsh Calvinistic Methodists in 1875 was 11,127, and in 1876 was 10,240, while in 1886, the latest return, it was only 6,401. How to reconcile this large decrease in the source of supply with the unbroken annual increase alleged by your correspondent is to me a difficulty which even "ingenious arguments and baseless theories cannot effectually annihilate." Nor, again, is the amount annually collected a certain proof of growth or decline. True, "manufactured statistics do not contribute large sums of money," but candidates for Parliamentary honours do, who, though not Methodists themselves, willingly and

bountifully support a religious denomination whose influence in recent years has been great politically. But even thus the financial record is not altogether favourable. The following official statistics for the last three years will show whether Methodism is or is not declining at the present time :—

| Year     | No. of<br>Communi-<br>cants<br>Admitted | Contributions<br>to the<br>Ministry | Contributions<br>to<br>Missions | Contributions<br>to<br>Chapel Debt | Total<br>Collected for<br>all objects |
|----------|---|-------------------------------------|---------------------------------|------------------------------------|---------------------------------------|
|          |   | £ s. d.                             | £ s. d.                         | £ s. d.                            | £ s. d.                               |
| 1884 ... | 10,655                                  | 74,068 7 1                          | 7,380 9 1                       | 35,896 8 6                         | 173,845 15 6                          |
| 1885 ... | 7,723                                   | 73,595 13 11                        | 7,071 16 10                     | 35,667 5 2                         | 172,012 0 7                           |
| 1886 ... | 6,401                                   | 72,167 9 3                          | 6,805 6 4                       | 31,440 7 10                        | 167,794 13 10                         |

I doubt whether even “Celtic ardour and imaginative temperaments” can “avail against these hard and stubborn facts,” to which I will add one other still more stubborn. Last year the Calvinistic Methodists of North Wales, which is the stronghold of Welsh Methodism, appointed at their quarterly meeting a committee to report upon the decline in the number of Methodist members. That report (published in full in the *Goleuad* of November 19th) was read and adopted at the quarterly meeting of the North Wales Methodists held at Llandudno on the 9th of last November, and gives the following, among others, as the causes of the decrease apparent in the number of Welsh Methodists—viz., neglect of the poor, and the removal from the list of members of those too poor to contribute to the support of “the cause,” and the efforts of those who, though calling themselves Christians, entice away their members from the Methodists. Perhaps a “Welsh Liberal Unionist” will kindly explain why a religious body which he alleges have increased every year without a single halt or break should appoint a committee to examine into and report upon the decrease apparent in the number of their members.



It is not fair or accurate to describe the Welsh Calvinistic Methodists as "most aggressive." Such a description may be true of that section of Welsh Methodists whose views are expounded by the editor of the *Baner*, but it is very far from true of the more thoughtful and more influential section of Welsh Methodists, whose leader and spokesman would be Principal Edwards, of Aberystwith, whom Earl Spencer with justice recently described as "that truly great man." I believe Principal Edwards has never appeared upon a Disestablishment platform in Wales, and though he and his followers may be opposed to the Church Establishment, they must be classified with those whom the Bishop of Rochester in his Christmas pastoral describes as "the religious opponents of national and established Churches." And without expressing any opinion of my own on this question, I venture to think that these are the men whose opposition Church defenders in Wales have most reason to respect and fear.

Your correspondent's description of the Church in Welsh rural districts is open to question. Having resided for considerable periods in each of the four Welsh dioceses, I can only say that my experience is quite at variance with his. On the other hand, I recognize the fact that until recent years the Church was weakest in the purely Welsh districts. The explanation is very simple and cannot be too widely known. During the 100 years (1750-1850) when Nonconformity gained a foothold in Wales the Bishops without an exception and nearly all the dignitaries of the Church in Wales could not speak what was then the one language of the people. A parallel can hardly be found to the state of the Church during that century in Wales, where in a block of four conterminous dioceses the people literally spoke one language and their Fathers in God another. But all this has been removed by a remedy complete and twofold. Twenty years ago due recognition

of the claims of the Welsh language was secured by the movement which the late Dean of Bangor set on foot and which he made his life's work, and in recent years, when every parish has come under the operation of Mr. Forster's Education Act, the linguistic conditions have so completely changed that, though a Welsh-speaking Welshman myself, I do not hesitate to state that at present the insistence upon a knowledge of Welsh for all lay and clerical offices in Wales is an unwise attempt to wipe out old scores by a post-dated cheque. If at a later date I am allowed to publish statistics of the progress of the Church in Wales, those statistics will show that the progress of the Church in the purely Welsh districts is now quite as great as your correspondent correctly and generously represents it to have been in the towns.

The Church in Wales requires now no better defence than that the British public should know "the whole truth," and Welsh Churchmen can never be too grateful to *The Times* for the publicity given to information about Wales. In answer to numerous critics in the Welsh vernacular Press, I would venture to point out that the very commonplace bit of drudgery of reproducing official statistics does not deserve the epithets of "ingenious," "clever," "fanciful," or even "disingenuous," and that such statistics, until proved inaccurate or not genuine, remain unanswered.

Your obedient servant,

A. G. EDWARDS.

Vicarage, Carmarthen, Jan. 19, 1888.

# THE CHURCH IN WALES.

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## LECTURE AT LEEDS.

The last lecture of the season in connection with the Leeds Church Society was delivered in the Tennant Hall, Leeds, on Tuesday evening, by the Rev. A. G. Edwards, vicar of Carmarthen, the subject being "Some Fictions, Figures, and Facts about the Church in Wales." The chair was taken by Mr. W. Bruce, stipendiary for Leeds.

Mr. Edwards said—It is not my purpose to discuss to-day the general question of Disestablishment and Disendowment, but simply to deal *seriatim* with the specific arguments which the recognised advocates of Welsh disestablishment have formulated against that Church. English Churchmen may fairly be urged to examine the case of the Church in Wales. The Welsh Church, the first outpost singled for attack in the general disestablishment campaign, contends for a fate and fortune greater than her own, and, once the enemy are masters of this outwork, the capture of the main citadel will quickly follow. The first charge against the Church is that of alienism, thus stated by Mr. Henry Richard, M.P.: "The truth is that the Church of England in Wales has been throughout its whole history an alien church, the church of the conqueror and invader, and that mark is branded upon it indelibly." The proofs adduced for this statement by Mr. Henry Richard and Mr. Stuart Rendel are that Norman bishops were forced upon the Church in Wales, that after the Reformation the Latin ritual was exchanged not for a Welsh but an English one, and not until James' reign was the Bible even translated into Welsh, and that since 1745 Englishmen were appointed to Welsh bishoprics. True, Norman bishops were forced upon Wales and England, and so far the Church in England is just as alien as the Church in Wales. The next state-



ment, viz., that the Latin ritual was exchanged for an English one, and that the Bible was not even translated until James' reign would be forcible if it were not absolutely untrue. The Book of Common Prayer and the New Testament were published in Welsh in 1567, and the Old Testament in 1588. I may say more later on as to the English bishops in Wales. Meanwhile, I point out that the appointment of Englishmen to Welsh sees within recent times no more proves the Church to be alien than the selection of Englishmen as Members of Parliament by some of the Welsh constituencies proves that the whole electoral system in Wales is alien. So much then on the fictions for alienism. Now for the facts against it. I begin with Mr. Gladstone's statement in the House of Commons in 1874—"It is a proposition completely sustained by history that the people of Wales were the staunchest Churchmen in the country, as long as their Church was administered in the spirit of sympathy to their national feelings." There are now extant two books of official records which give returns of the number of families in each parish, and the number of communicants at Easter. These returns are for the diocese of St. Asaph in 1749, and for the archdeaconry of Carmarthen in 1710. I give the figures for a dozen parishes in each, merely adding that they are not above the general average in either case, and that they are taken indiscriminately. I begin with St. Asaph—

|             |     |     | Families |     |     | Communicants<br>at Easter |
|-------------|-----|-----|----------|-----|-----|---------------------------|
| Rhuddlan    | ... | ... | 200      | ... | ... | 500 to 600                |
| Bodfari     | ... | ... | 103      | ... | ... | 200                       |
| Caerwys     | ... | ... | 170      | ... | ... | 300                       |
| Ysceifiog   | ... | ... | 140      | ... | ... | 240                       |
| Holywell    | ..  | ... | 500      | ... | ... | 500                       |
| Denbigh     | ... | ... | 386      | ... | ... | 600                       |
| Eglwysfach  | ... | ... | 213      | ..  | ... | 400                       |
| Hope        | ... | ... | 330      | ... | ... | 220                       |
| Mold        | ... | ... | 712      | ... | ..  | 647                       |
| Llangollen  | ... | ... | 400      | ... | ... | 625                       |
| Meifod      | ... | ... | 220      | ... | ... | 350                       |
| Machynlleth | ... | ... | 300      | ... | ... | 400                       |

I now go to the Carmarthen record, compiled with great care, and, as far as it now can be tested, with the greatest accuracy, by the Venerable Edward Tenison, Archdeacon of Carmarthen, who began his Visitation in 1710:—

|               |     |     | Families |     | Communicants<br>at Easter |
|---------------|-----|-----|----------|-----|---------------------------|
| Llannewydd    | ... | ... | 40       | ... | 100                       |
| Abernant      | ... | ... | 70       | ... | 140                       |
| Llanpumpsaint | ... | ... | 29       | ... | 40                        |
| Merthyr       | ... | ..  | 30       | ... | 60                        |
| Llanegwad     | ... | ... | 203      | ... | 300                       |
| Llangan       | ... | ... | 64       | ... | 80                        |
| Llanboydy     | ... | ... | 240      | ... | 300                       |
| Llanwinio     | ... | ... | 50       | ... | 130                       |
| Laugharne     | ... | ... | 160      | ... | 115                       |
| Trelech...    | ..  | ... | 64       | ... | 150                       |
| Llangadock    | ... | ... | 200      | ... | 200                       |
| Llandilo      | ... | ... | 581      | ..  | 200                       |

These statistics from North and South Wales do not support the alien theory. But there is still stronger evidence. Surely, if the Welsh people regarded the Church as alien, this must appear prominently in the writings of the founders of Welsh Methodism. I take only Welsh Methodism, because until the rise of Methodism in Wales, at the end of last century, the other nonconforming bodies were numerically and influentially insignificant. Howell Harries, one of the Methodist founders, says that when he returned from Oxford in 1735 and settled down in his Breconsuire home, he devoted his time to visiting from house to house the greatest part of his own parish, together with those of neighbouring ones, and he gave addresses on religion in various houses. As a consequence, he says that family worship was set up in many houses, and the churches were crowded, and likewise the Lord's table; and the Welsh charity schools, set up by the procurement of the Rev. Griffith Jones, vicar of Llandowror, began to spread. Eight years later he writes: "I cannot but rejoice on account of the good work that the Lord began in the

Established Church, and I hope that it is a leaven that will effectually operate. I recommend the peaceable spirit that remains still in the Established Church, which tolerates such as differ from it, and does not quench these small efforts of a revival in it." Again, in 1764, he writes: "As the late revival in religion began in the Established Church, we think it not necessary or prudent to separate ourselves from it, but our duty to abide in it, and to go to our parish church every Sunday." Howell Harries was buried in Talgarth Church in July, 1773. Fifteen clergymen were present at his funeral, and the Lord's Supper was administered by one of them. The tablet to Harries' memory in Talgarth Church states that he remained a "faithful member of the Church unto his end." Daniel Rowlands, the other founder of Welsh Methodism, on his deathbed, in 1790, exhorted his son to stand by the Church by all means: "you will not, perhaps, be repaid for doing so, yet still stand by it, yea, even unto death." Here, for the sake of clearness, it is necessary to remember that until 1811 "the Methodists"—I quote from the biography of Thomas Charles—"were considered a part of the Established Church. None but episcopally-ordained ministers administered the Lord's Supper among them, and their children were baptized by the clergyman of the parish in which they lived." Now, to go back another ten years, I come to a piece of evidence for which I have to thank an old Methodist friend, who has favoured me with a copy of the "Rules and the Design of the Religious Societies among the Welsh Methodists," read and agreed upon in their Quarterly Association held at Bala, June, 1801. "The Church of Christ is a spiritual society, and transcendently surpasses all others that ever were, or ever may be formed. All others will sooner or later be broken to pieces and consumed, but the Church shall never be destroyed; she will stand for ever as firm

and lasting as the eternal foundation on which she is built. Behold how good and pleasant it is for brethren to dwell together in unity. These considerations gave origin to the private societies among the Methodists. They meet together as joint members of the household of faith, conforming themselves with the Apostles' injunction to warn the unruly, to comfort the feeble-minded, and to support the weak. We do not designedly dissent or look upon ourselves as dissenters from the Established Church. In doctrine we exactly agree with the articles of the Church of England, and preach no other doctrines but what are contained or expressed in them. Our meetings are seldom or ever held on Church hours, but in union with the Church we desire the full enjoyment of those privileges which the laws and constitution of our favoured country amply afford us of having liberty without restraint to use every Scriptural means to spread the knowledge of the Gospel of Christ among poor, ignorant, and perishing sinners. Making a sect or forming a party is not the object we are aiming at, God forbid." But how and when did the secession of the Welsh Methodists take place? Among these lay preachers there was a section who were desirous of having some of the most approved of the lay preachers ordained after the manner of the English Methodists. This proposal was for a long time very strongly resisted by Mr. Charles, then the recognised leader of the Welsh Methodists, and—I quote again from his biography—"had it not been for some unhappy circumstances, he would probably wholly have prevented its final adoption. The most powerful plea urged by the advocates of the change was the inadequacy of the small number of clergymen among them to supply the demands of the Methodists. The policy pursued by the bishops tended to increase this difficulty." The bishops became stricter, and insisted on uniform regularity



—that is, the bishops opposed the itinerancy, and would not allow parochial limits and restrictions to be ignored. The result was that in 1811 eight of the lay preachers in North Wales and eight in South Wales were set apart to administer the Sacraments according to the forms recorded in Acts xii. This formal secession arose, as the facts prove, from no sort of hostility to the Church, but from these simple causes: that a number of active, devout, lay Churchmen, upon whom the evangelical revival spirit had fallen, formed themselves into societies of itinerant lay exhorters, or lay preachers; that their preaching brought about a great religious revival in Wales, and that at times, owing to the increased congregations and the wide area of the parishes, there was some difficulty in procuring when required the ministrations of episcopally-ordained clergymen. Then the itinerant character of this lay brotherhood created a second difficulty. Several of the clergy who belonged to these Methodist societies used to join these laymen in their itinerant preaching, and their appearance, probably with little ceremony or notice in other people's parishes, naturally caused friction, and the clergymen of some of these parishes no doubt addressed to their bishops remonstrances against the irregularities of this itinerant preaching, which the bishops thereupon prohibited. Here then in these two difficulties, trivial, preventible, and regrettable as they now seem, you have the full explanation of the Methodist secession. So far not one word is heard about an alien Church. But we step forward twenty-three years. In 1834 the agitation for disestablishment began, which ten years later culminated in the formation of the Liberation Society. I ask you to note carefully the following record:—"At an annual association of the Welsh Methodists, held at Bala in June (10th, 11th, and 12th), 1834, the following recommendation was (at the meeting at two p.m. on the 11th)

proposed by Mr. John Elias, of Anglesea, seconded by Mr. William Morris, of Pembrokeshire, and unanimously agreed to by upwards of 500 preachers and elders then present from various parts of the Principality, 'That we deeply lament the nature of that agitation now so prevalent in this kingdom, and which avowedly has for its object the severing of the National Church from the State, and other changes in ecclesiastical affairs. We, therefore, are of opinion that it pertains not unto us to interfere in such matters; and we strenuously enjoin upon every member of our connexion to meddle not with them that are given to change, but, on the contrary, to pray for the King and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.'” I have now traced the history of Welsh Methodism from its earliest beginning to within little more than fifty years of the present time. From first to last not one syllable of hostility to the Church—not one hint that the Church was regarded as alien. But to come to the present, how is it that the Church is always spoken of to-day among the Methodists as “*yr hen fam*,” *i.e.*, “the old mother?” How is it that this agitation against the Church is resented by the older Methodists? How is it that the Liberationist agents complain of great apathy on disestablishment among many of the Nonconformists? These facts do not fit in with the alien theory. One word before I leave this point. I have confined my remarks chiefly to the Methodists. In numbers, in activity, in organization, they are incomparably the most powerful Nonconformist body in Wales. They are so educationally. Thirteen per cent. of the Methodist, two per cent. of the Congregational, and a fraction more than one per cent. of the Baptist ministers in Wales are University graduates. The secession of the Methodists in 1811, which dealt the Welsh Church a blow from which it still reels, was

deplorable, all the more so because to-day they would have been the staunchest Churchmen, had there only been a little more—to use Mr. Gladstone's words—of the spirit of sympathy shewn. I gladly recognise the work done in Wales by the Methodists; and here—if I may digress for one moment—let me say that I am not without hope that the Methodist secession, a thing of yesterday, will soon be forgotten in reunion with that Church which they have always regarded as their mother. To-day Methodism in Wales is splitting up into two camps. In one you see the purely political and socialistic and revolutionary agitators, whose words are seen in the *Baner*, and their deeds in the Tithe War. In the other you see the heart and strength of Methodism. The earnest and peaceable spirit of men like Howell Harries and John Elias still survives and inspires the true and real leaders of religious Methodism to-day. I believe, and for this belief I have solid ground, that to these men the appeal is coming home with a new, a strange and attractive force, “Hearken to me ye that follow after righteousness, ye that seek the Lord. Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged.” But to return or rather descend once more to the exposure of fictions. We have seen that in the charge of alienism there is no element of truth. Another charge against the Welsh is thus stated by Mr. Stuart Rendel: “Nonconformity a century back evangelised Wales, and the Church of England prior to that time had reduced Wales almost to heathenism.” A firm grip of a few figures is here necessary. Nonconforming Methodism in Wales dates from 1811. It is now 77 years old, not one year more or less. The Methodist revival within the Church began in 1750. In the century from 1650 to 1750, 20 Baptist and 53 Congregational “causes” were started in Wales, while for the next 50 years (from 1750—1800) the record is 66 Baptist and 67 Congre-



gational. Between 1800—1840 the increase is still more rapid. In those 40 years 200 Baptist and 344 Congregational chapels were built in Wales. Until the rise of Methodism the other Nonconformist bodies in Wales were in a period of precarious infancy. Practically, then, we are face to face with this charge. If Nonconformity evangelised Wales the country was a heathen country until 1750. True Mr. Rendel uses the words “reduced to heathenism.” Whether he means by this odd expression that the Church first christianised and then unchristianised Wales, and, like Penelope, wove and unwove its own work, or whether he means to imply that in some distant and unrecorded centuries Nonconformity evangelised and the Church subsequently paganised Wales, I cannot tell. I can quite conceive that Mr. Rendel might make either of these statements. Now for the facts as to the heathenism of the Welsh before 1750. I have already given you some authentic records of the communicants in North and South Wales for the years 1710 and 1749. I fortify these, if need be, with the testimony of Dr. Erasmus Saunders, who published in 1721 a book on the state of religion in the diocese of St. David’s in the early years of the eighteenth century. Dr. Saunders states, with evident accuracy and truthfulness, the difficulties and defects of the Church at that time, and this is what he says of the Welsh people: “An extraordinary disposition to religion prevails among the people of this country. For whether it be owing to our solitude, or our poverty, or our natural disposition, or to the extraordinary grace of God given us, I know not, but so it is. There is, I believe, no part of the nation more inclined to be religious and to be delighted with it than the poor inhabitants of these mountains. They don’t think it too much, when neither ways nor weather are inviting, over cold and bleak hills to travel three or four miles or more to attend the publick prayers.”

Then he describes how the servants and shepherds met for mutual instruction and edification, and how they delighted in the composing and singing of Divine hymns or songs which they call "carolion," which generally consist either of the doctrinal or historical parts of Scripture, or of the lives or worthy acts of some eminent saints whose extraordinary piety and virtue they thereby endeavour to illustrate and recommend to themselves and others. Now, let us go to North Wales. In the "Historical Dictionary of Wales" there is a letter written in 1731 by John Evans, of Bala, which proves that the whole population of Anglesea were most regular in their attendance at church. All this does not look like heathenism. But let us give other and different evidence. In the Archdeacon of Carmarthen's report for 1710 the number of poor people in each parish who could read Welsh is given. I take simply six typical parishes, where the number is not above or below the general average:—Abernant and Conwil, 70 families in the parish, 60 poor people could read Welsh; Llanllawddog, 50 families, 15 able to read Welsh; Llanpumpsaint, 29 families, 12 could read Welsh; Merthyr, 31 families, 30 could read Welsh; Pendeign, 20 families, 24 could read Welsh; Llanddowror, 65 families, 36 could read Welsh. When we remember that the return only gives the poor people who can read Welsh, we see at once that the average is high, much higher, I believe, than it was at the same period in many country parishes in England, and quite as high as it was several years after the spread of Methodism in Wales. Then we come to other evidence, viz., the books published in Welsh during the fifty years that preceded the spread of Nonconformity. The list is taken from Rowlands' "Cambrian Bibliography," edited by Silvan Evans. I should mention that the author was a Nonconformist. In the decade from 1680 to 1690 there were published in Welsh 36 books. Of these 33 were on

religious subjects, and 30 were written by Churchmen. In the next decade (1690—1700) the numbers were 41 books, 39 on religious subjects, and 20 by Churchmen. In the following decade (1700—1710) the numbers were 52 books, 52 (that is—all) on religious subjects, and 33 by Churchmen. In the next decade (1710—1720) the numbers were 88 books, 87 on religious subjects, and 63 by Churchmen; and then in the last decade (1720—1730) the numbers were 62 books, 57 on religious subjects, and 33 by Churchmen. To summarise these figures, we find that in the fifty years of heathen darkness which preceded the dawn of Dissent in Wales 279 books were published in the Welsh language. Of this number 268 were on religious subjects, and 179 were certainly, and probably many more, written by members—for the most part, indeed, ministers—of that Church which Mr. Rendel tells us was then engaged in reducing Wales to heathenism. I add one more item of evidence on this point. I find it stated in statistics on crime that the number of crimes brought before the courts of justice in the years 1805—1811 (the years preceding the Methodist secession) bore in England the proportion of 1 to 1,988 of the population; in Ireland, 1 to 1,702; and in Wales, 1 to 8,436. These facts, taken together, pulverise the heathen-theory of Mr. Stuart Rendel. I cannot leave this point without saying that Welshmen justly resent as a libel the charge of heathenism brought against their ancestors by Mr Rendel. I next take Mr. Henry Richard's statement that "It is not true, as is sometimes alleged, that all the day schools in the Principality were provided by the Church. Even before the Education Act of 1870 the Nonconformists, with some aid from Liberal Churchmen, had established several Training Colleges in the Principality and between 400 and 500 schools." The facts are as follows:—From the summary of Education Returns published in 1833, known

as "Lord Kerry's Returns," it appears that only 1 in 17 of the children under daily instruction in Wales in the year 1833 were taught in Dissenting schools. Again, in 1847 the number of children in Wales receiving daily instruction in schools was returned as 44,389 in Church schools, 4,705 in schools connected with other religious bodies, and 7,654 in schools united to the British and Foreign School Society. Again, Mr Henry Richard goes on to say :—"The present (*i.e.*, in 1885) state of the question is this: that out of 1,795 schools and departments of schools in Wales, 748 are so-called National or Church of England schools, and 1,047 are Board, British, Roman Catholic, and Methodist schools." The actual facts are as follows:—The Church schools numbered 46 per cent., Board schools 43 per cent., and Nonconformist schools 11 per cent. of the children under education in 1885. The last point I come to is the statistical one. Mr Henry Richard states that the proportion of Nonconformists to Churchmen in some parishes is 13 to 1, in others 12 to 1, in others 10 to 1; taking the whole Principality, it is a moderate estimate that makes the average relative proportion as 6 to 1. Sir Horace Davey gives the proportion as 9 to 1. Other opponents of the Church state the proportion to be 11 to 1. On this question of statistics two important facts must be remembered. The Church party in Wales have always been anxious to have a regular Parliamentary official census of the religious bodies in Wales taken. The opponents of such a census have been Mr Henry Richard and those who think with him. Secondly, most people have heard of the voluntary census taken last year by Mr Gee, a Methodist minister and editor of the *Baner*. Mr Gee took his census, and did not publish, as he had previously promised, the results, the only apparent reason for this non-fulfilment of his promise being the fact that the census yielded startlingly satisfactory results for the



Church. At the present time the only thoroughly reliable and conclusive statistical evidence as to the strength of Church and Dissent in Wales is afforded by the confirmation returns in the Church and by the number of members yearly admitted by the Nonconformists. That evidence is as follows:—The total number confirmed in the four Welsh dioceses from 1882 to 1884 (inclusive) numbered 22,183; the total number of communicants admitted by the Methodists from 1881 to 1883 (inclusive) was 26,007. The total number confirmed from 1885 to 1887 (inclusive) numbered 29,324; the total number of communicants admitted by the Methodists from 1884 to 1886 (inclusive) numbered 24,779. I have taken in both cases the returns published for the last six years. The Methodist returns for 1887 have not yet appeared, and in order to give a triennial comparison I take the last six years for which there are Methodist returns. I should also add that the Methodist returns given above include the communicants admitted by that body in Lancashire and London. In the last three years—I have not got them for the first three—these numbered 1,804, which in fairness ought to be deducted, as the Church returns are simply for the four Welsh dioceses. But making the Methodists a present of these 1,804, the figures when compared yield these results: In the first triennial period the Methodist record exceeds that of the Church by nearly 4,000, whereas in the second period the situation is entirely reversed, and the Church record exceeds that of the Methodists by nearly 5,000, and, if we deduct the Lancashire and London returns, the Church would exceed the Methodist numbers by nearly 7,000. To put the matter in another way, the Methodist returns show a decrease in the last period of 1,228 and the Church an increase of 7,141. The Baptist returns for 1884, 1885, and 1886—I have not been able to get the earlier years—

shew that in those three years the number of those baptised in Wales and Monmouthshire stood respectively at 4,961 (1884), 4,818 (1885), and 4,529 (1886). This is a steady decrease. I do not give the Congregational returns. Their Welsh Official Year-books present a phenomenon without a parallel in statistics. They give every year a statistical table of their denomination. In this table the number of members is given as absolutely and exactly the same year after year since 1882, while the number of chapels and ministers in the same table has varied from year to year. There is an Eastern repose about these stationary statistics of the Congregational members. I have studied with care the denominational Official Year-books for Wales, and the figures there given prove beyond a doubt that every Nonconformist body in Wales is at present declining in numbers. The Methodists, being the most vigorous and best organised denomination in Wales, are declining less than the others. The confirmation returns do not exaggerate the rapid progress of the Church. I will conclude by pointing out briefly the difficulties the Church in Wales has had to face. First, there was the wreck and confusion of the Commonwealth, when for the 700 South Wales parishes there were less than 100 ministers, and the churches were closed, neglected, and unrepared, and the whole Church machinery thrown out of gear more violently and completely in Wales than in England. Then, before the Church had had time to recover herself, there gathered upon the wreckage left by Cromwell the difficulties inseparable from an English and often non-resident episcopate. This state of things is thus described by Dr. Erasmus Saunders:—"How pleased," he asks, "would an English congregation be to have a Frenchman, a Dutchman, a Welshman, a German officiate among them in a language they did not understand?" But, in

common justice, let it be said that the non-residence was often due to the poverty of the sees, which were held with other preferments in England, and it must never be forgotten that among the English bishops in Wales there were most devoted and excellent men. Bishop Burgess, who founded Lampeter College, which has done and will yet do great things for the Church and for Wales, and Bishop Vowler Short, who spent all his episcopal income upon Church work in his diocese, are names that at once occur to me. Then, added to the difficulties I have already named, came the greatest of all—viz., the extreme poverty of the livings. In 1720 there were in the diocese of St. David's 118 livings above £50 a year, thirty-seven under £50, forty-two under £40, sixty under £30, twenty-nine under £20, thirty-nine under £15, fifty-seven under £10, and twenty-nine under £5. Since that time the Church has been largely re-endowed by the generosity of her sons, and, in addition to all this, the Church in Wales in recent years has been expending not less than £50,000 a year upon Church extension and restoration. In all works of general benefit and philanthropy the Church in Wales never figures in the minority, if her gifts are to be compared with those of others. Even for the endowment and building of the Aberystwith University College, where the respected principal is a Nonconformist and where Church influence cannot be said to have had a place, the subscriptions of Churchmen actually formed 33 per cent. of the total subscribed. For one moment let us get away from details and controversy, and reach out to thoughts of a wider and deeper import. Those who know Wales well cannot conceal from themselves the fact that among the younger generation of Welshmen there are disturbing forces at work, forces which, if once they gained full play and swing, would work ruin to order, morality, and religion. To



combat these there must be a strong and independent power to preach and teach the truth. Those who look a little below the surface know that Nonconformity by its very system is prevented from offering any such bulwark. A Nonconformist minister, well-known and distinguished in Wales, very recently told me that the great weakness of Nonconformity in Wales was that the minister dare not be independent. "If," he said, "I were next Sunday to preach against certain sins, I should at once get into trouble with some of my deacons, and the result would be my dismissal." This is too true. I earnestly believe and trust that my countrymen are daily becoming more alive to this truth, and that every genuine patriot in Wales feels that it is his duty—even though he urge no higher motive for it than love of his country—to rally to the support and strengthening of the ancient Church in Wales. Those who take higher ground and look out with sad eyes upon the wild waste that division and sectarian bitterness have produced in Wales, and who regard without prejudice or bias the work that the Welsh Church has done and still is doing for Wales, are compelled and driven to the conclusion that the future of religion in Wales is in the hands of that Church. It is no empty phrase, it is no rhetorical figure of speech, but just the plain simple truth to say of her and her work to-day—

O, I see the crescent promise of her spirit hath not set :  
 Antient founts of inspiration well through all her pulses yet.

At the conclusion of the lecture several questions were asked and answered by the lecturer. On the motion of Mr. Webb, seconded by Mr. T. W. Palmer, a cordial vote of thanks was passed to the lecturer, and a similar compliment was paid to the chairman, on the motion of the Vicar of Leeds, seconded by Mr. F. B. Atkinson.

# APPENDIX A.

The following Table shews the number of Baptist (B) and Congregational (C) Chapels founded in the twelve Welsh counties in the given periods between the years 1650 and 1887. The Calvinistic Methodists seceded in 1811, but no record is published of the dates of the chapels built by them.

|                     | 1650<br>to<br>1700 |     | 1700<br>to<br>1750 |     | 1750<br>to<br>1800 |     | 1800<br>to<br>1820 |     | 1820<br>to<br>1840 |     | 1840<br>to<br>1860 |     | 1860<br>to<br>1887 |     |
|---------------------|--------------------|-----|--------------------|-----|--------------------|-----|--------------------|-----|--------------------|-----|--------------------|-----|--------------------|-----|
|                     | B                  | C   | B                  | C   | B                  | C   | B                  | C   | B                  | C   | B                  | C   | B                  | C   |
| Anglesea ...        | ...                | ... | ...                | ... | 9                  | 6   | 7                  | 10  | 7                  | 10  | 7                  | 9   | 6                  | 5   |
| Breconshire ...     | 1                  | 6   | 2                  | 2   | 3                  | 4   | 6                  | 5   | 14                 | 10  | 7                  | 6   | 3                  | 3   |
| Cardiganshire ...   | ...                | 4   | ...                | 3   | 5                  | 8   | 4                  | 15  | 7                  | 14  | 1                  | 10  | 5                  | 13  |
| Carnarvonshire ...  | ...                | 1   | ...                | 1   | 7                  | 11  | 5                  | 9   | 6                  | 38  | 2                  | 14  | 17                 | 27  |
| Carmarthenshire ... | 2                  | ... | 4                  | ... | 15                 | ... | 10                 | 16  | 18                 | 18  | 12                 | 11  | 22                 | 23  |
| Denbighshire ...    | 1                  | 2   | ...                | ... | 5                  | 1   | 6                  | 13  | 12                 | 17  | 5                  | 11  | 15                 | 10  |
| Flintshire ...      | ...                | 1   | ...                | ... | ...                | 1   | 1                  | 12  | 7                  | 7   | 2                  | 10  | 8                  | 7   |
| Glamorganshire ...  | 1                  | 8   | 1                  | 8   | 10                 | 15  | 6                  | 15  | 27                 | 40  | 58                 | 62  | 131                | 103 |
| Merionethshire ...  | ...                | 1   | ...                | 2   | 2                  | 5   | ...                | 14  | 3                  | 10  | 2                  | 10  | 12                 | 15  |
| Montgomeryshire ... | ...                | 2   | 2                  | 1   | 2                  | 9   | 4                  | 13  | 10                 | 19  | 2                  | 7   | ...                | 4   |
| Pembrokeshire ...   | 1                  | 3   | 3                  | 5   | 6                  | 7   | 13                 | 17  | 20                 | 17  | 18                 | 11  | 11                 | 5   |
| Radnorshire ...     | ...                | 2   | 2                  | 1   | 2                  | ... | 1                  | ... | 6                  | 5   | 6                  | ... | 7                  | 3   |
| Total ...           | 6                  | 30  | 14                 | 23  | 66                 | 67  | 63                 | 139 | 137                | 205 | 122                | 161 | 237                | 218 |

N.B.—Previous to 1800, there were 27 (C) chapels founded in Carmarthenshire, but finding some of the dates incorrect I have not classified them in periods.

## APPENDIX B.

In explanation of the decrease in the numbers of the Methodists, it has been stated by one correspondent and critic of these Letters that the decrease was purely local and confined to the quarry-districts in North Wales, where the migrations of unemployed workmen and their families would easily explain the decrease. The following are the official statistics of the Methodists :—

| COMMUNICANTS ADMITTED |     |       |       |      |
|-----------------------|-----|-------|-------|------|
|                       |     | 1884  | 1885  | 1886 |
| Anglesea ...          | ... | 1,035 | 542   | 358  |
| Carnarvonshire        | ... | 1,185 | 1,158 | 940  |
| Denbighshire          | ... | 1,101 | 489   | 471  |
| Flintshire ...        | ... | 934   | 477   | 318  |
| Merionethshire        | ... | 982   | 594   | 622  |

From these statistics it is seen that the decrease is most conspicuous in those counties where the tithe riots have been organised, and in Carnarvonshire—the great quarry-county—the decrease is about a third of what it is in Anglesea, Denbighshire, and Flintshire.

## APPENDIX C.

Until public attention had been called to these official Nonconformist statistics, the "hopeless-minority-argument" was constantly urged as *the* one conclusive argument for Disestablishment in Wales. The following quotations show that our opponents have been compelled to abandon this position, which depended for its strength upon the ignorance of the British public about Wales.

The Rev. J. Wyndham Lewis (a leading Methodist Minister) and the Rev. Mr. Tilly (the Baptist Minister at Cardiff), recently speaking on Welsh Disestablishment, said they did not attach much importance to the numerical argument. They regarded Disestablishment not as a question of numbers but of principle.

The *Baner ac Amserau Cymru* (Mr. Gee's paper), in a leading article (May 2nd, 1888), says: "As far as numbers are concerned we are fully prepared to admit that more people call themselves or (perhaps to be more accurate) are reckoned as Churchmen now than in any previous period in the history of our country."

The *Seren Cymru* (the Welsh Baptist paper), in a leading article (May 4th, 1888), says: "The observant cannot but see that the Established Church (*i.e.*, in Wales) is in recent days increasing, especially in some parts of Wales. We know Churches, which a short time ago were comparatively empty, that are now comparatively full."

Mr. O. M. Edwards, B.A., a very distinguished scholar of Balliol, and the rising hope of Welsh Methodism, writing recently to the Rev. E. Griffiths (Methodist Minister), of Penarth, who had asked Mr. Edwards for his opinion of the English Calvinistic Methodist "causes" in Wales, replied by giving it as his opinion that English Calvinistic Methodism was a complete failure.









